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The Non-Subscribing Presbyterian

No. 345. JUNE, 1935.

LIGHT. REALITY. IMMORTALITY.

"Life and immortality to Light."—II. Tim. I., 10.

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NOTES AND NEWS.

"We esteem our beloved Monarch for his services to the Nation, shown in his support of so many moral, uplifting, and philantropic institutions. We also rejoice at His Majesty's personal example shown (1) by his daily reading of a chapter of the Bible, (2) by his regular attendance at the House of God. What Britain of to-day owes to His Majesty's influence and example it will be for the historians of the future to tell," writes Mr. H. H. Martin, Secretary, Lord's Day Observance Society.—*Public Opinion.*

* * *

The Presbyteries will soon be faced with the task of having to provide for six vacant pulpits—fortunately for one of them the supply is assured. Such a time is always one of anxiety more or less, both for congregations concerned and for the Non-Subscribing Presbyterian Church as a whole, one reason being that frequently ministers from across the water have had no previous contact with Presbyterianism, and also that the conditions existing in Ireland require understanding. However, mutual goodwill and common endeavour soon win a courteous welcome among a generous warm-hearted people.

* * *

June is a month of important meetings beginning on the first with the Sunday-school Conference at Greyabbey. On Tuesday and Wednesday, June 11th and 12th, the Annual Meetings of the Church begin—the first day is taken up with the Association of Non-Subscribing and other Free Christian Congregations and the Remonstrant Synod of Ulster, and the second with the General Synod of the Non-Subscribing Presbyterian Church of Ireland. Details of arrangements will be found elsewhere in the Programme.

* * *

We have received a circular relating to the League to Abolish Poverty. Headquarters: Sentinel House, Southampton Row, London, W.C.1. The Hon. President is the Marquis of Tavistock and the Hon. Secretary the Very Rev. the Dean of Canterbury. The General Council comprises a list of very distinguished names, and the scheme outlined indicates that the organization is in earnest. "Objects—1. The Abolition of Poverty by means of a National Dividend, which shall be sufficient to guarantee every man and woman, and every family in the land, security against Poverty. 2. The disappearance of War as a necessary and natural corollary to the Abolition of Poverty. 3. To enrol men and women in all classes of society in a National Campaign for its immediate realisation by Parliamentary action."

* * *

"The League to Abolish Poverty is not associated with any Political Party. It is neither a supporter nor an opponent of any Party, as such, but urges its members to vote for any candidate for Parliament who pledges himself to support a Bill for the Abolition of Poverty by means of a National Dividend. The League to Abolish Poverty, whilst working in hearty co-operation with organisations whose members are pledged to support a National Dividend, is not identified with the actual technical methods of any particular system by which the Abolition of Poverty shall be implemented. There is ample evidence that the technical mechanism of putting a sane and just financial system into operation can be devised. Once the principle of financing consumption directly with new money, which is not issued as a debt and does not form part of costs or taxes, is accepted it can be put into legislative and administrative effect by any Government acting in harmony with the will of the people."

This year the Duke of Kent has been the Lord High Commissioner of the Church of Scotland, and with the Duchess of Kent was in residence in Holyrood Palace during the General Assembly in Edinburgh, which opened on Tuesday, May 21st, and continued for ten days. Mr. Ramsay Macdonald and Miss Macdonald were guests at the Palace for two days at the beginning of the Assembly. The late Rev. H Enfield Dowson considered the Church of Scotland one of the most liberal Churches in Europe.

* * *

Would collectors in the congregations kindly note that half-yearly subscriptions are now due and should be forwarded to the Manager.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

He hath made the earth by his *power*, he hath established the world by his *wisdom* and hath stretched out the heaven by his *understanding*.—Jer. LI., 15.

MEDITATION.

In Thy presence, Thy Joy pervades me, Joy which is light, radiance and eternal youth. I must therefore bear Thy Joy to those who are sad and depressed.—C.W.L.

The Rev. H. Harrold Johnson, a review of another volume of whose poems appears in this issue, will be the special preacher at the Anniversary Services in the First Presbyterian Church, Belfast, on Sunday June 2nd. Mr. Johnson exercised a remarkable ministry at Cross Street, Manchester, one of the most historic Unitarian Churches in England, and is a gifted writer and poet. Among other of his publications is a charmingly written "Short Life of Jesus" which can be obtained at the Depository, 35 Rosemary St., Belfast, price 1/-. He is now minister at Buxton, England.

THE ANNUAL MEETINGS.

The Annual Meetings of the Non-Subscribing Presbyterian Church of Ireland will be held in the First Church, Rosemary Street, Belfast, on June 18th and 19th. The attention of readers may be directed to the Synod Lecture and the Conversazione. The Public Lecture in the First Presbyterian Church will be given by the Rev. Mortimer Rowe, Secretary of the General Assembly of Unitarian and other Free Christian Churches. The subject of the Lecture is not yet to hand, but will be announced later from the pulpits of our Churches. It is to be hoped there will be a large attendance.

ANNUAL MEETINGS.

TUESDAY JUNE 18th.

2-30 p.m. The Association of Non-Subscribing Presbyterians and Other Free Christians will meet in the Central Hall.

4-30 p.m. Remonstrant Synod of Ulster will meet in the First Church.

8 p.m. A Public Lecture by the Rev. Mortimer Rowe, B.A. of London.

WEDNESDAY JUNE 19th.

10-30 a.m. Communion Service will be administered by the retiring Moderator.

11-15 a.m. The Business Meeting in the First Church.

7-30 p.m. until 10 p.m. Conversazione in the Central Hall.
TICKETS 1/-

THE CONVERSAZIONE.

A Conversazione will be held in the Central Hall at 7-30 to 10 p.m., on Wednesday, June 19th. This feature in our Synod proceedings was tried for the first time last year when over two hundred guests were present. Guests will be received from 7-30 to 8 p.m., by the Moderator-elect the Rev. A. L. Agnew, D.D. and Dr. Isobel Agnew. The speaker will be the Rev. Mortimer Rowe of London, and several soloists have kindly consented to sing. Refreshments will be served by the members of the First Church Women's League. The Tickets are on sale in our Churches at a charge of 1/- each.

Published on the **Fifth** Saturday of the month. Copy should be in before the **22nd** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

REVIEWS.

The Voice of One—Devotional Lyrics, by H. Harrold Johnson. Basil Blackwood, 1935.

This is the fourth note in Mr. Johnson's Octave of Lyrics and completes the first half. It will be eagerly welcomed by readers of his English Lyrics, Love Lyrics, Labour Lyrics, for in them we heard the voice of a sincerely poetic spirit, vividly alive to the lure of English landscape and deeply sympathetic with the passions, endurances and achievements of the common life and labour of men and women. He lifted us up and made us sharers in his finely sensitive appreciation of their inner strength and beauty, and in the strong faith nurtured in their furrowed soil.

The present volume of thirty-five Devotional Lyrics, grouped under the headings, God, Man and Christ, and Immortality, gives us a fuller revelation of his soul and enables us to feel the religious atmosphere and sentiment in which all his inspiration is conceived. It sets forth a version of all life and being in God, all time and space merging in eternity. Mr. Johnson is profoundly moved by the shadowness of the things of sense, the mystery that haunts this world, the "fallings from us, vanishings," and by the abiding Surprise ever wrought by the Unknown on half-transparent veils, a divine surprise which no science can tether nor efface.

> Twilight softly falls,
> The breaking clouds are touched with rosy glow,
> And earth and sky are vague with mystery
> Like chancels dim and shadowy-vaulted aisles:
> As when the shepherd-patriarch of old
> Went out to meditate at eventide.

Through the unvesting transitioness of Time we hear the breathing of the "homesickness of the Infinite" in human hearts, and are led to the peace that passeth understanding.

This is poetry which in travail has wrested a meaning from things and won a message; it speaks of the Eternal One which holds all the manifold of being in Its security; of the cosmic Unity in which alone the finite can find its completed self.

> For the lonely elements
> Have their kin and filaments,
> And the task of man is done
> Only when he finds the One.

It is said that behind all worthy Art there must be significant personality, and it is to be sensed in Mr. Johnson's work.

> What matter if we lose
> The riches others choose!
> We do not grudge the cost
> Of the gift of the Holy Ghost!
> Our body and our soul
> Shall make this maimed world whole.

He has seen that at bottom Law and Love are one, that all things must minister to Love, which is the Divine Reality.

> I know in spite of time and tide
> Love at the central heart shall bide;
> That I am one with all that is;
> That to feel this is blessedness.

To those who, amid much that is bewildered or even unintelligible in the poetic effort of our generation, long for a clear note of spiritual experience and correction, we commend these Devotional Lyrics. It should also be said that the format and typography of the volume are a delight to the eye.

R. NICOL CROSS.

The Essentials of Christianity, by H. J. Rossington, M.A., B.D. Published by the Lindsey Press.

The Lindsey Press requested Mr. Rossington to prepare this "Series of Studies," and straight away it must be said that not only has an old friend accomplished the task in a way that the many readers of the *Non-Subscribing Presbyterian* magazine knew he could, but in doing it he has written a book so ample and scholarly in content that the price at which it has been produced (one shilling) is like the author, far too modest.

It contains six "essentials": "The Fatherhood of God," "The Brotherhood of Man," "The Leadership of Jesus," "The Victory of Good," "The Kingdom of God," and "The Life Eternal." Should any reader hastily assume that he has heard all this before, to read the matter under the first heading alone will pleasantly surprise. For example, "The Fatherhood of God" throws a light on the subject of the Forgiveness of Sins which has not always been revealed by our more orthodox friends. Nor can the deeper significance of any meaning be attached to the doctrine of Eternal Punishment be understood unless the Eternal Fatherhood is believed.

One cannot "review" with justice to the work, a comprehensive book like this. It will appeal to all for its simplicity of style, its constant appeal to scripture, its catholicity; and if it should come into the hands of any who are heresy hunting they are likely to be perplexed. Even should they be like that person some of us has met, who, after grudg-

ingly praising a good sermon, added "It is what he didn't say I object to." There appears to be very little in this book Mr. Rossington does not say! Also critics from the Evangelical school have already written highly of it.

It contains the Gospel; and will be a delight to the adults and of immense stimulant to the youths of all Christian homes of whatever sect. Copies can be had at the Depository, although the first supply was sold out.

P. GODDING.

TWENTY-FIVE YEARS.

"May I add very simply and sincerely that if I may be regarded as in some true sense the head of this great and widespread family, sharing its life and sustained by its affections, this will be a full reward for the long and sometimes anxious labours of my reign of well-nigh five and twenty years."—His Majesty's Message, Christmas 1934.

The Non-Subscribing Presbyterian Church of Ireland

THE ANNUAL

SUNDAY SCHOOL CONFERENCE

WILL BE HELD IN THE

Non-Subscribing Presbyterian Church,

GREYABBEY,

On SATURDAY, 1st JUNE, 1935, at 3 p m.

SPEAKER—

The Rev. J. McCLEERY, B.A., S.T.M., Newry.

Subject: "New Sunday Schools for Old."

The Moderator, The REV. J. DARE DAVIES, will preside

Collection in aid of Conference Funds.

Tea will be served at a charge of Sixpence.

The B.O.C. Bus will leave Belfast, Oxford Street, at 1-30 p.m , returning at 4-57 and 5-21 p m. Return Fare 2/8.

"The instructed Christian is the true Gnostic, so that from geometry and music and grammar and philosophy itself, culling what is useful, he guards the faith against assault. —St. Clement of Alexandria.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

WOMEN'S LEAGUE.

Mountpottinger Branch.

The branch closed the Eleventh Session on the 25th March with a "Kitchen Shower," which has been the custom for the last seven years and has always proved a great success. The proceedings opened with a sale of kitchen requisites, the result was gratifying, and the Committee wish to express their best thanks to all kind friends. Tea and chat was an important item, after which the musical part of the programme followed. Mrs. Harold Beattie caused much amusement by singing two homely ditties. Miss Elva Orr gave great pleasure by her rendering of five songs. Mr. Lewis Watters has a very pleasing bass voice, and his songs were greatly enjoyed. Two very young members of the church took part in the programme, Master Lewis Watters (pianoforte solos) and Master Gerald McCullough (songs), and both assisted with the accompaniments during the evening.

The gathering was presided over by Mrs. Ewbank. During her presidency of seven years she has been absent only once, due to bereavement. Her devotion to the League and young People's Craft Class has been wonderful. We are deeply grieved to think we have to part with her, and we shall have happy memories of her kindly friendship and splendid example. The Branch is now working in a most satisfactory manner, its financial and general working conditions have greatly improved during the last seven years, and all members feel that the progress made is due to the careful and kindly guidance of our highly-esteemed president. The early months of Mrs. Ewbank's leadership of our Branch were very arduous, but she conquered all difficulties by her patience and kindness.

The members of the League were greatly disappointed to learn that the Church Committee's special appeal to Mr. and Mrs. Ewbank to re-consider the resignation had been unsuccessful, due to arrangements having been so far completed that Mr. Ewbank felt he could not honourably withdraw.

It is the sincere wish of the members of Mountpottinger Women's League that the future happiness of Mr. and Mrs. Ewbank will be all that can be desired. K.F.

"The Scout and Girl Guide Movements help young people to harmonise effectiveness —Happiness, Healthiness, Helpfulness; the three "H's" of Scouting."—G.S.A.

OBITUARIES.

Mr. William John Alexander.

A very sad and fatal accident occurred on April 23rd, which deprived the congregation of Rademon of an old and faithful member. William John Alexander was engaged in taking down a wall, and, in spite of long experience in that kind of work, somehow overlooked the danger, with the result that great slabs of masonry crashed on top of him, crushing him to death. He was sixty-three years of age, and had been in the employment of the McRobert family practically the whole of his life. Before the war his work was mostly in the farm, but afterwards as a handy man he did jobs that were beyond the ability of the ordinary labourer. He was skilful in the use of tools, did much building, and as a carpenter was experienced. Indeed carpentry was his hobby. After his day's work was over, it was his custom to go into his workshop, and spend his evenings in making articles of furniture. He was a most inoffensive man. He was gifted with a sense of humour, had a collection of entertaining stories, which he was fond of telling, and had musical ability. He was familiar with the older dances, and took pleasure in instructing the younger generation. He had many friends, and no enemies. His interest in his congregation was shown by his regular attendance at worship, and by his helpful advice at meetings of committee, of which he was a member. He is survived by a widow, and three daughters. The funeral was one of the largest seen in the neighbourhood for many years.

At the moment of going to press the Liverpool Conference of the General Assembly will have opened. We understand that Ireland is being well represented. We have just listened to the opening of the General Assembly of the Church of Scotland. The Moderator, the Most Rev. Dr. Lang, is the brother of the Archbishop of Canterbury.

* * *

"Unfortunately, drunkenness is on the increase again, largely owing to the shameless and deceptive advertising of the liquor interests on the hoardings and in the Press. Nothing so discreditable to our public life has been witnessed for many years.—Rev. W. H. Lax in *Methodist Times*.

SUNDAY SCHOOL CONFERENCE.

Perhaps this Conference is the largest in the year connected with the denomination. We are hoping for that beautiful weather which makes Greyabbey one of the loveliest gems of Irish scenery. From the house on the top of the hill opposite the Abbey a view of Strangford Lough, with the Abbey in the forefront, well repays the ascent. The friends at Greyabbey are noted for their hospitality, and an exceedingly happy afternoon may be looked forward to in a place rich with historical associations.

"A new apocalyptism dwells on "a good time coming," and bids us "to have hope in Christ in this life only." But mainly I think the change has a nobler source. We do not wish to be bribed or threatened. *Many of us who are hazy about God the Father can say quite sincerely, "I believe in the Holy Ghost, the Lord and giver of life." And this means that the Johannine "eternal life" has for us a much richer meaning than the "future life" of popular theology.*—Dr. Inge.

* * *

When men tell us that the great religious teachers are neuropaths; that Buddha, Christ, St. Francis are neuropaths, then we are inclined to cast our lot with the abnormal few, rather than with the normal many. We know what they are. They were men who saw far more than we: what matters it whether we call their brains normal or abnormal? In these men's consciousness is a ray of the Divine splendour: as Browning says—

> Through such souls alone
> God stooping, shows sufficient of His Light
> For us in the dark to rise by. —A.B.

* * *

Do you see now why I link Modern Science and the Higher Self? Every one of us is a "divine fragment," every one of us an eternal spirit, every one of us deific life, striving to attain through matter to consciousness of our own divinity. That is the teaching of all faiths, that is the fundamental principle of life, of religion, of nature: and Modern Science is finding that even physical nature is not intelligible without the understanding of the higher world, without the recognition of larger possibilities.—H.

THE MAN AMONG MEN.—*Con.*

Should he come back to us in this 20th century, where would we find him? In cope and mitre seated upon a throne at splendid rituals? Presiding over a convention of ecclesiastical dignitaries? Or in shops and kitchens; on hillsides and meadows; finding a group of folks to talk to, going up and down the streets with a throng of ordinary people, touching their hearts with the commonsense of truths to live by courageously and unselfishly. They would learn to believe in God and in themselves—the two vital faiths.

Jesus is called the saviour of men. But his salvation has been religously limited from sin and its consequences—death and hell. These have been the ugly scarecrows the church has erected in the garden of the Lord, to keep men's feet in the narrow paths. Jesus did not save men from sin, but from self-righteousness. Jesus saved men from unreality, which in religion is superstition: in society is anarchy. He spoke his words of emancipation—"Ye shall know the truth, and the truth shall make you free." Paul gathered the idea in his sterling capitulation—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Both, perhaps remembering the saying of the wise Proverbist—"As a man thinketh in his heart so is he." To have become the inspiration and illumination of the centuries, Jesus must have been so humanly real that he could become the norm of all life. That is the most marvellous miracle about him—the universality of his appeal. Possessions, learning, environment, character, age, time, all disappear before the comprehension of Jesus. He exemplified human life according to standards which we all acknowledge as truest and best; but which none of us has the unselfish courage to live. He declared a human society which no one denies would solve our puzzling relations; but which neither nations, churches, or families have dared to attempt. We can approve, but we dare not emulate. To have made a God of Jesus, in spite of his eagerness to be just the best he could be as a man, has been to wrong his purpose, to isolate him from human companionship, and to deprive us of our inspiring exemplar. No one of us could dare to emulate the character of God, even were He incarnate. Somehow we must untangle Jesus of Nazareth from the theologies and creeds, which have usurped his straight forward manliness. We must go back to Jesus of Nazareth for our theology, even though it compels us to surrender the whole body of church dogmatics. The God of Jesus is not the God of the church. That is plain enough. But the God of Jesus is completely satisfying and can win the love and loyalty of men. His own human excellence is difficult for us to attain. But it is challenge and an inspiration He has shown that it is possible.

The Incarnation has become the central and most significant of the creedal statements, as it is the fundamental truth of life. As a dogma the church has limited its application to the birth from the Virgin Mary of a singular creature half man and half God, or wholly man or wholly God—Jesus Christ. Jesus never seems to have recognized such an exclusion of other men from his entire humanness. To him, wherever life is, there is the divine, imminent presence—from the wild flower on the roadside to the perfection of personality in humanity.

The dogma of the Virgin Birth, upon which the perversion of the truth of the Incarnation follows, not only is without adequate evidence, but it does violence to the human reality of Jesus. That gone, we lose our pattern and inspiration. The story in the opening of Luke's Gospel commentators generally acknowledge varies much from the style of the rest of his writing. It bears much evidence of interpolation, Matthew's account of the Virgin Birth is an effort to show that the miraculous birth of Jesus was in fulfilment of the prophecy of Isaiah "A virgin shall conceive." But Matthew's quotation is erroneous, unless he had the English translation for reference. The prophet does not say that a "virgin" shall be with child. Isaiah's word was—*almab* a young woman married or single, while *betbulab* is the Old Testament word for virgin. This distinction between the two Hebrew words has been maintained by the leading Jewish scholars.

In Jesus there is absolutely no challenge for us, unless he had our nature. Character is human likeness to God. It is not a gift, but a victory. Paul says that Jesus was in all points, tempted as we are. But that was an impossible condition unless he was as we are. The great difference is that Jesus attained where we fail. It is that above which sets him as the supreme Man of the race. Under conditions perhaps less advantageous than ours to-day, he demonstrated what faith in God, and a passion for human excellence can accomplish—a Sonship of Man revealed as a Sonship to God.

HISTORICAL NOTES.

By H. J. F. Orr.

Killinchy Congregation.

The history of this congregation goes back some three hundred years. At various times it was linked up with the adjacent one of Killyleagh and its ministers ordained by the Bishop of the diocese. Away back in 1910 King John is reported to have passed through the district on his way from Carrickfergus to Dublin. Again in 1306 there is a record of a church in a document issued by Pope Nicholas, but it was not until Montgomery and Hamilton brought settlers from Galloway and the Lowlands, in 1607, that we learn definitely of a congregation being formed, about 1609, John Christian being the first minister ; he resigned in 1616, and was succeeded by Andrew Moneypenny. In 1622, John Bole, M.A., Rector of Killyleagh, had Killinchy in his charge. The Hamilton family took a great interest in Killinchy and enlarged the church about 1627, separating it from Killyleagh, and in 1630, the first real Presbyterian minister was installed in the person of the Rev. John Livingstone, M.A. Ordained by Andrew Knox, Bishop of Raphoe, a dignitary who was not particular as to Episcopal forms and allowed Livingstone to arrange the service. At this period, there seemed to have been a joint arrangement between Episcopacy and Presbyterianism. From the very first Livingstone conducted services in the Presbyterian form, arranged a session, and conducted Communion Services half-yearly. The Bishop of Down, Robert Eichlin, soon demanded, how he stood in regard to Episcopacy and but for Lord Claneboy, would have got him removed. He attended the "Antrim Meeting," a monthly conference of all ministers holding Presbyterian views. Ultimately Livingstone was suspended by Bishop Eichlin for two years. Restored to Killinchy he preached for several years until Eichlin's successor, Henry Leslie, deposed him. With some others he set sail for America, but baffled by severe storms, the "Eaglewing" was forced to return to Belfast. In 1638, Livingstone was installed in Stranraer. He made frequent visits to Ulster and in 1654, the congregation of Killinchy invited him to return, but the Scotch Presbytery refused to sanction the call. His last visit to Killinchy was in 1654. For about sixteen years Killinchy had no settled minister. The rebellion of 1641, had been a serious blow to the district, the majority of the congregation fleeing to Scotland or more loyal parts of Ulster. Gradually they or their descendants returned augmented by new immigrants and in 1657, Michael Bruce recommended by Livingstone was called, being ordained in October of that year. In accordance with a law passed in 1655, Bruce on being approved by the Council of State was allowed a grant for mainteance which the Council fixed at £100 a year, and four acres for a glebe, this money was likely raised by tithes on the parish. After a period of four uneventful years, Jeremy Taylor the new Bishop of the diocese called on Bruce among other ministers to conform to prelacy or suffer deposition. All the Presbyterian ministers refused and Bruce with others was evicted from their churches. Some of the older ministers advised submission hoping to exercise in private their ministry. But Bruce now 27, full of youthful vigour held meetings in fields and in time went into neighbouring parishes. The Bishop called on the civil powers and Bruce was forced to flee to Scotland. The Scotch Council of State, soon became anxious about his preaching and summoned him in June, 1664, to appear before them. He refused to obey, and for several years evaded arrest. But in June, 1668, one night his house was surrounded by military and he was wounded trying to escape. Tried and convicted he was sentenced to banishment from the kingdom. Taken to London preparatory to carrying out the sentence, he took the opportunity to preach while in prison, and his eloquence so moved some members of the Royal household that they interceded for him. Bruce was allowed to choose his place of exile, and probably knowing the ignorance of those in authority with the geography of Ireland, named Killinchynamaghery, the Irish name of Killinchy, where he was allowed to return in April, 1670. It was this year that Killinchy's first *meeting house* was built, and for nearly twenty years, Bruce ministered there. About 1689, he removed to Scotland to Anworth but was not installed there until 1691, dying there in 1693 at the age of 59. "A thundering broken hearted and most affecting preacher" writes one of his of successors. Killinchy from 1689 to 1693, was under the charge of the Killyleagh minister, young James Bruce a son of Michael's. The changes in Scotland at this period, by the re-establishment of Presbyterianism as the Church of Scotland resulted in calls to many Irish ministers and students. Killinchy congregation unable to get a young man called the venerable Archebald Hamilton, formerly of Benburb and

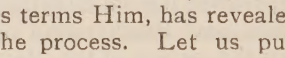
Armagh. Hamilton was one of the deputation who presented an address of welcome to William 3rd in Belfast from the Presbyterians. He was appointed one of the Trustees of Regium Donum. A son of Rev. James Hamilton, M.A., Ballywalter, he was married to Mary Kennedy of Cultra, daughter of Dr. Hugh Kennedy, medical attendant to the Donegall family and thus connected and friendly with prominent families in Ulster; indeed it was when visiting at Lord Donegall's house in Belfast that Archibald Hamilton died suddenly on 4th January, 1699. Three years later, James Reid, M.A., was ordained (28th April, 1702) he had a long pastorate of 51 years, he published some sermons and a short history of Killinchy congregation. During his pastorate the church was rebuilt about 1714 and enlarged 1729. One daughter Mary married John Orr of Killynether ; from whom the late Dr. Gawin Orr could trace descent. When the Non Subscription controversy resulted in the Antrim Presbytery being formed, Reid was one of a party who desired to hold communion with his non-subscribing brethren, and for those who held this view, another Presbytery was formed about 1725, the Killyleagh Presbytery. This Presbytery was not in favour of Killinchy's call to Rev. Joseph Kinkead of Stranorlar in 1755, and for seven years the vexed question of his installation was held up, until at last the General Synod placed Killinchy in the more orthodox Presbytery of Bangor. He was installed in 1763, and ministered until his death on 21st July, 1782. Rev. George McEwen, M.A., ordained on 11th March, 1783, entered on his ministry in a trying time. Politics in Ulster were exciting the people, there was much unrest, and the Sabbath was no longer a day of rest but rather of debates and military drills. Mr. McEwen seems to have acquesced in these, which divided his congregation. Indeed it would appear some members assaulted him. He died on 20th March, 1795. His son W. D. McEwen, was minister at Dublin, Killyleagh and 2nd Belfast.

Rev. Samuel Watson, M.A., was ordained in 1797. Of liberal religious views he did not join the Remonstrants in 1829, but in 1835, he and the majority of the congregation took that step. The Synod of Ulster having got possession by process of law of the church in Clough, took similar action against Killinchy and were successful in 1841.

The dispossessed majority aided by many sympathisers, built the present building on a site given by the then Marquis of Londonderry. The foundation stone was laid in June, 1845 by John Andrews of Comber, and the building was opened for public worship on 14th August, 1846. Dr. Montgomery preaching from the text 1 Cor. 10 chap. 15 v. "I speak as to wise men judge ye what I say." The splendid amount of £270 was raised on that occasion.

After a pastorate of 59 years, Rev. Samuel Watson was succeeded by the Rev. John McCaw, the first minister of Ravara. Old people still living recall with pleasure many incidents of his pastorate. No pastor was more faithful in his visitations. His kindly acts and cheery disposition endeared him to a large circle of friends outside as well as in his own congregation. Alfred Lancaster succeeded him in 1865. Alexander Wilson 1886. William Weatherall, 1893. Joseph Geary, 1897, and the present popular minister D. J. Williams, 1909.

Note—In a previous article, I gave Michael Bruce as first minister, he was the first ordained by Presbyterian ordinance.



"Jesus the Forerunner," as the writer to the Hebrews terms Him, has revealed to us the end of the process. Let us put the truth another way, and use the analogy of the heavenly ladder whereon man, as we know him, occupies the middle place. He looks upward to a few members of his race who are ascending to the highest rung. At the summit where they stand, the human hierarchy, at all levels of its evolution, together with the lowliest levels of the sub-human, is seen as *One*. For in the Super-man the Purpose of the whole ascent stands manifest and complete. He embraces within His mighty consciousness the evolution of which He is the crown, and because He *is* the Purpose attained He sees all life in the light of that Purpose, and every unit, however obscure, as partaker in a great fellowship of being. To use the Pauline phrase: "all things are summed up in Him." —"Christianity Reborn."

"Records of a Family, (1800-1933) by Rev. H. McLachlan, M.A., D.D., F.R. Hist. S, is a book which will be published at an early date by the Manchester University Press. Pioneers in Education, Social Service, and Liberal Religion. (1) John Relly Beard, D.D., (2) Charles Beard, B.A., LL.D., (3) James Rait Beard, J.P., (4) Sir. Lewis Beard, (5) Mary Shipman Beard, (6) Sarah Dendy, (7) John Dendy, O.B.E., (8) Mary Dendy, (9) Helen Bosanquet, LL.D., (10) Arthur Dendy, D.Sc., F.R.S., F.L.S., F Z S., Illustrated. Price 8/6.

REPORTS.

Antrim.

The Annual Meeting of the Congregation turned a new and very successful leaf this year. The Vestry of the Church was decked with flowers, and a bright fire on the hearth with tea prepared by the ladies of the congregation, when some 30 members and friends met on Sunday afternoon, March 31st, at 4 o'clock The meeting opened with the singing of the Old Hundredth followed by prayer by the minister, after which he gave a short address welcoming all present. A sumptuous tea followed during which friendly conversation was carried on in a very bright and harmonious atmosphere. The minister in his address welcomed the new members, referring to the loss by death of one of our younger members Mrs. Briggs during the year, and the Congregation's deep sympathy with all the relatives, he also referred to the death of Rev. A O. Ashworth, who had, not only been his own great friend for more than 30 years, but had a very deep and sympathetic interest in this Congregation He then spoke of the very encouraging improvement in the membership, attendance and Sunday collections. The membership having more than doubled in the last 4 years. The chairman then called on the treasurer, Mr. Boal, to read the financial statement for 1934, which all were delighted to hear showed a small balance in hand. The treasurer spoke of the desirability of re-starting the "envelopes" as the most satisfactory way of keeping the congregation out of debt. A hearty vote of thanks was given to our organist, Mrs. Simpson, who so efficiently led the praise. Special thanks was accorded to our energetic secretary and treasurer, Mr. Boal, who in the midst of his important work, was untiring in his enthusiasm for the welfare of the congregation. Mr. Stevenson kindly promised to assist him in the work of the church during the year.

As many had come from a distance, and milking and other duties, even on Sunday had to be done, one of the largest brightest, and most harmonious gatherings held in the Old Historic Meeting House during the present minister's period of more than 21 years, was very reluctantly brought to a close by the minister pronouncing the benediction.

[We regret because of a misadventure this report did not appear last month. ED.]

Domestic Mission.

Our Dramatic Society presented their first play, a three-act comedy entitled "Caste," by Robertson, in Central Hall, Rosemary Street, under the direction of A. McNeill on the 22nd March. There was a good attendance and the players were accorded an enthusiastic reception.

The performance was repeated at Comber by arrangement with Mrs. J. G. Davies on April 10th, when about thirty went down from the Mission, A different group of players, under the direction of Mr. T. M. Pett, were on the stage and received a cordial welcome. The party was entertained to tea by Rev. J. G. and Mrs. Davies and friends, to whom our hearty thanks are due for their deep interest in the Mission.

The annual competitions in connection with the Boys' Club were held on 5th April. In the Elocution Competition for seniors the silver medal was won by Victor Carson; junior class, silver medal won by Louis Ferris. Drill-down Competition, silver medal won by Tom Cunningham. Handicrafts—Senior, Charles Milliken, silver medal; junior, John Carson, silver medal. Observation test, W. Beggs, silver medal.

About thirty members of the Debating Club and friends visited Newry as guests of the Young People's Guild on the 17th April. An interesting debate, followed by refreshments, provided a pleasant evening. We are deeply indebted to Rev. J. and Mrs. McCleery and Newry friends for their hospitality.

On Sunday evening, March 10th, our choir members conducted the service. In addition to special musical numbers the members were responsible for the entire service, which was appropriately and reverently carried through and greatly enjoyed by the congregation.

The Mission Branch of Women's League has concluded the session. Arrangements for the annual outing are in course of preparation. To the ladies who have given their time and effort to the women's work during the session we extend our gratitude.

We gratefully acknowledge the following gifts:—Mrs. G. McBride, parcel of books; Mr. J. Mackenzie, donation of pictures; Miss M. McClelland, books. W.E.

The Easter Services were of special interest and attractiveness due chiefly to the numerous musical items supplied by the choir and male voice quartette.

The afternoon service was under the auspices of the Sunday School. The programme of readings, recitations and musical numbers contributed by the scholars, was appreciated by the congregation.

"Mother's Day" was observed on Sunday, 12th May, when the debt which we owe to

mothers and some of the ways in which we can honour and help them were emphasised.

At the Young People's Service in the afternoon Mrs. R. Lindsay read a very helpful paper on "The growth of Character". The Annual Mission Floral Services will be held on Sunday, May 26th at 11-30 a.m., 3-30 p.m. and 7 p.m.

Owing to the sustained interest and attendance the Debating and Dramatic Societies decided to continue their session during May after which a number of outings will be arranged for the summer.

A number of our young people have commenced swimming lessons. The enthusiasm for this form of exercise is growing and with the necessary encouragement and supervision promised good results.

We gratefully acknowledge parcel from Mrs. Leith.

Books or magazines would be appreciated.

W.E.

"It is to the young that the future belongs. To the children I would like to send a special message. Let me say this to each of them whom my words may reach—the King is speaking to you. I ask you to remember that, in days to come, you will be the citizens of a great Empire. As you grow up, always keep this thought before you and, when the time comes, be ready and proud to give to your country the service of your work, your mind, and your heart."—"The King's broadcast."

* * *

Now to me there is reality; there is an eternal living reality; call it God, immortality, eternity, or what you will. There is something living, creative, which cannot be described, because reality eludes all description. No description of truth can be lasting, for it can only be an illusion of words. You cannot know of love through the description of another; to know love, you yourself must have experienced it. You cannot know the taste of salt until you have tasted salt for yourself. Yet we spend our time looking for a description of truth instead of trying to find out the manner of its realization. I say I cannot describe, I cannot put into words, that living reality which is beyond all idea of progress, all idea of growth. Beware of the man who tries to describe that living reality, for it cannot be described; it must be experienced lived.—Krishnamurti.

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